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there is an excellent analysis prefixed to each poem, and there are frequent textual and explanatory notes. He is surely right in insisting that the scene of the first Idyl is most probably Sicily. And he deserves the special thanks of all students of the pastoral for his spirited defense of the eighth. Many scholars, from Valckenaer and Hermann down, have asserted that this poem is not the work of Theocritus at all. Professor Wilamowitz is very emphatically of this opinion: "und wer das nicht empfindet, mit dem soll man nicht über Poesie reden." Professor Taccone is equally emphatic in his defense: "E se alcuno vede in un componimento di così sapiente architettura l'opera di un acciarpone, che Dio lo protegga! Non è in nostro potere togliere la parola a chi nacque in odio alle Muse."

The book may be heartily commended to all students of Theocritus, and it is pleasant to know that the author may soon perform a similar service for the poems of Bion and Moschus.

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Ausführlicher Kommentar zu Sophokles Philoktet. Von N. WECKLEIN.

München: J. Lindauersche Universitäts-Buchhandlung, 1913.

Pp. 82. M. 1.60.

One knows by this time about what to expect from the veteran Munich scholar to whom we owe so many excellent editions of the Greek tragedians. We are sure to find complete command of the "literature," penetration, good sense, general conservatism, and occasionally—as so often in Germany—the tendency to follow the lure of prose logic in rewriting a poet's text, on the assumption of faulty transmission, with little regard for the psychology of the poet. The first word of the title-page might lead us to expect more than is here given. Yet a good deal is given, very concisely, often in brief quotation from some one of his predecessors of the last hundred years—a long line. Wunder, whose edition Wecklein re-edited in 1875, and Jebb are cited with approval perhaps as often as anyone except Hermann. On line 927 ὦ πᾶν σὺ παπῶλμα (Blaydes) is accepted as "eine glänzende Emendation."

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Apulejus von Madaura und das römische Privatrecht. Von FRITZ

NORDEN. Leipzig: B. G. Teubner, 1912. Pp. 196. M. 6.

The extant works of Roman writers have been less sifted for legal material than the importance of law in the Roman Empire would warrant. Really thorough work has been done only for Plautus, Terence, Cicero, Tertullian, and, with this volume, for Apuleius.

Dr. Norden's plan is somewhat different from that of his predecessors; their purpose was to treat the texts as sources and tabulate the passages that have a legal bearing, as they might do with legal inscriptions or papyri.

That is especially the case with the studies of Plautus and Terence by Costa and Bekker (p. 6). Norden presents rather an interpretative study of Apuleius from the juristic side. His aim is to make the delectable author of the *Metamorphoses* better understood by showing how much law Apuleius himself knew and expected his readers to know. After an analysis of the *Apologia*, considered as a consummately skilful and very real plea in an actual case, Norden proceeds to discuss the subject under the classifications which have long obtained among jurists.

Whether he has quite shown that Apuleius had been a professional advocate may be questioned. But he plainly does succeed in demonstrating that technical law in its ideas and phraseology was immeasurably more familiar to the audience of Apuleius' time than would be the case today; that law gives a point to many a ripe jest which otherwise would fall flat, and that a failure to familiarize oneself with the law constitutes a serious lacuna in the comprehension of ancient life.

The author does not profess to have collected all the passages of Apuleius that illustrate the law. Even a very rapid skimming of the *Metamorphoses* would show others: e.g., *familia*, *Met.* iii. 11 (cf. p. 140); *mancipare*, *Met.* ii. 10 (cf. p. 166). Procedure, for which many interesting passages are available, notably the mock-trial (*Met.* iii. 1-11), is not discussed at all; nor is the dependence of Apuleius' diction upon legal phraseology referred to.

Norden does not always distinguish between explaining his author and writing a history of the author's time. It does not follow that because a picture of life is presented by Apuleius it is either true or typical. The study of the inscriptions has shown us master and slave, husband and wife, father and son, in many pleasanter and gentler aspects than they appear in the wanderings of the bewitched Lucius, and that fact ought to modify greatly the emphatic verdicts recorded in chap. ii.

Exception might be taken to several statements, such as those on pp. 150-51, which seem to say that agnates and cognates were no longer distinguished in Apuleius' time, in intestate succession, and that the term *iustus heres* excluded the *legitimus*. The reference on p. 180 to the *Mostellaria* is wrong. It should be iv. 2. 67 (vs. 978) and is an instance of *pignus* being used for *arrabo*, not vice versa.

Misprints are too common, but are not misleading, except, perhaps, p. 143, *legator* for *legatar*. The style of the book is somewhat stilted, occasionally grievously sophomoric, a fault rare enough in books of this type. Of its solid merits, however, there can be no question. The bibliography on pp. 6-8 is especially valuable for American students. One might add to it Evans, "Roman Law Studies in Livy," *University of Michigan Studies*, IV, 275-354, and further studies in Plautus and Terence by Fredershausen, *Hermes* (1912), 199 f.

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